593 sleeps on mats in the kitchen, husband and wife
512 on one mat with a single blanket. Small children under 9 or 10 years old sleep with the parents; above that age they sleep on separate mats and have a separate blanket.

The general weekly routine of the family of
512 a farmer or of a forest worker, who represent
517 the typical Cherán families, is about as follows. On Sunday most of the women go to Mass at 6:30 or 7. The men may go at this time or wait until the 8 o'clock Mass, or may stay home and sweep the courtyard and street in front of the house. Children usually go to the 8 o'clock Mass. Most people do not eat until after Mass.

After Mass, men stand around the church and plaza or on the streets talking to their friends before going home for breakfast. After breakfasting, the young men get towels
● [515] and go to the bathing place in one of the *barrancas* (about a mile from town) and bathe. The older men go out and loaf about the streets all morning, talking to friends and acquaintances. Older men bathe less often, but also usually bathe on Sunday. Between 11 and 12 the younger men return home, eat again, pick up their blankets (it is more apt to be windy or
[132] rainy in the afternoons) and go out on the streets to meet their friends again. Women may go out after dinner and visit neighbors. Small children, it might be noted, do not go to Mass but play around the house and nearby streets all day. A young unmarried man may hang around the corner near the house of some girl in whom he is interested. If the girl is also interested, she will go out after water several times during the day and the two will talk on the streets. If they are clever and the girl's family is either not very strict or not very suspicious, they may manage to talk together several hours.

At 5 p. m. is the *Rosario*, attended by many women, some men, and many of the young people. After the *Rosario* is the favorite time for steal-
[584] ing a girl for a wedding and, especially in the fall, the young man may be involved in helping his friends. Or he may simply walk along in the direction his girl is going in the hope of having a chance to talk to her. Alternatively, he may talk on the streets with friends or go to one of the billiard parlors. Although people eat later than usual on Sundays, the young

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.200a]

576 over the part of the rim the lips have touched,
264 before passing the pitcher on.

Adults bathe fairly regularly on their own
● 515 initiative. Young men and women usually bathe at least once a week; older men may not bathe more than once a month. Most people go to a special bathing place, Uékuaro, a waterfall in one of the *barrancas* beyond Parícutin, but women sometimes bathe at home. The bathing place at Uékuaro is reserved for men on Saturday, Sunday, and Monday; for women the rest of the week. Most people soap themselves freely and shampoo the hair thoroughly.
[834] Young men seemed a bit shy when bathing, often covering the genitals with the hand when turning toward others, but older men and boys seemed to have no self-consciousness.

Head lice afflict many if not all Cherán residents, especially children. Delousing is a common occupation when women are visiting or resting with the children about. Men also delouse the children, but a man was never seen being deloused. Sunny days when people sit about the house yards are a favorite time, but delousing was never seen on the streets.

517 Most adults possess a fairly common set of
523 likes and dislikes, some of which have been developed during childhood, others acquired as adults. Perhaps the strongest likes are for the fiestas, *mayordomías*, and weddings. These are the core of the *costumbres* and Cherán people are as passionately attached to the body of practices they call customs as are most Mexican Indian groups. Most people are also fond of
[247] flowers, and almost every house has a little flower garden. Shasta daisies, dahlias, iris, larkspurs, marigolds, geraniums, calla lilies, roses, and gladiolus are the most popular plants. Fancy pottery, especially the green glazed ware of Patambán and La Cañada, the brown or black glazed ware of Santa Fe and Quiroga, and the colored glazed wares of Guanajuato and, to a lesser extent, Guadalajara, are all prized and accumulated for special occasions. Lacquered plates and gourds are also liked. Many have a real passion for collecting miniatures of the material artifacts of Tarascan life. Miniatures are found on sale in abundance at every fiesta and might be mistaken for playthings, but they
517 are all bought by adults who hang them up in
273 the kitchen and the "*troje*." Both sexes like

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796 ribbons and flowers at the points. Persons of other occupations also appear similarly decorated. All throw objects at the onlookers. The ox drivers scatter seeds, the muleteers throw flour and bran, the breadmakers throw bread, the overseers scatter ink. The honey gatherers collect many honeycombs from the mountains to sell and give away. One is placed at a corner of the plaza on a greased pole. The leader of the honey gatherers on this day is called kurindure. The butchers station themselves in one of the arcades of the plaza and butcher a goat, whose blood is thrown at the people. One of the butchers disguises himself as a coyote and steals a piece of meat; the others pursue him about the plaza.

On the day of San Juan, June 24, both sexes [515] bathe early in the morning. The youths pro- [533] vide musicians, who play while the girls are bathing. In the houses where there is a person named Juan, a roll is placed between small boards tied with a cord. Youths on horseback [526] try to seize the roll with their hands. The cord is jerked as they ride past, in order to make the task harder. The same is done on the day of San Pedro in the houses where there is someone named Pedro.

On the day of Santiago, *moros* and soldiers 535 dance. The *moros* always come from the *barrio* 796 of the *mayordomo*, while the soldiers come from the other *barrio*. They dance on the 25th and 26th, first in the chapel of the hospital, then in the priest's residence, then in the house of the mayor of the town, and then in private houses where they are given presents of fruit. Each group has a first and second captain. Each pays for 1 day of the music and serves a meal in his house. The *mayordomo* of Santiago has no expense except the Mass and another group of musicians who play at the church. The dancers gather to practice the evening before the day of Santiago at the house of the *regidor*. The *roseras* give a supper of curípo and kurúndas. The fiesta is called tzíndakua.

796 On the day of the Conception, youths and girls take musicians to the Virgin and sing [533] *las mañanitas* to her in the church.

On December 12 the image of the Virgin in the hospital is removed from the altar and placed in the middle of the chapel. Girls and boys become "brothers and sisters" by crossing

574 609 with whom especially friendly relations exist, normally the visitor is not invited into the house yard. Conversation takes place at the gate of the yard; if it bids fair to be protracted, the householder may even step into the street and continue the conversation there, closing the gate behind him.

351 574 184 So far as is known, customs in other mountain towns are similar in all respects except for the attitude toward visitors. In most towns fences are rarer than in Cherán, and the visitor is invited to enter. In Sevina, it is customary for the visitor to push open the gate, pass into the middle of the house yard, and then announce himself. Two Cherán men who accompanied Beals to Sevina, commented at length on this difference; they were quite plainly shocked at the custom.

RELATION OF THE TARASCAN HOUSE TO THE ENVIRONMENT

362 136 The major insect pests are fleas. In some villages there are also bedbugs. There seems little to choose between the various types of structures, although the earthen floor of the kitchen facilitates the activities of fleas. At certain seasons of the year, all Tarascan houses swarm with fleas to such an extent that the residents often cannot get a satisfactory night's sleep.

Apparently, the climatic conditions are not propitious for large numbers of houseflies or related species. Those that do exist, however, have free access into houses. Mosquitoes and other noxious insects are unknown at Cherán.

362 164 In the lack of good medical statistics, it is impossible to estimate the relation between health and housing conditions. Fleas may be responsible for the transmission of some cases of typhus and perhaps other diseases. Relative to most places in Mexico, however, insect-borne disease is probably at a minimum. Head lice and, to [515] some extent, body lice occur, despite thorough weekly baths, and the crowded living and sleeping conditions in the kitchen must facilitate transmission of the insects.

The most serious health hazards of the Tarascan house probably lie in the damp condition much of the year, lack of ventilation, and close crowding of the inmates, especially at night. These conditions facilitate the spread of all diseases trans-